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for 1918-1919 and 1919-1920, 3,977 and 4,204 respectively, an increase of 5.5%. Statistics also were given for first year French and first year Spanish. "First year Spanish enrolled about 4% as many as first year Latin and in 1919 it decreased 31%. Latin is thus the leading language and the only one to make a gain from 1918 to 1919".

Letter No. 5, dated January 6, 1921, gave certain figures, compiled by Professor Carl G. F. Franzen, of the College of Education of Drake University, about the foreign language situation in Iowa, from the records for 1920-1921 of the Department of Public Instruction. In 387 High Schools, enrolling 35,007 pupils, 9,549 pupils were taking Latin, in 773 classes. 82 High Schools, enrolling 14,160 pupils, had 1,645 pupils in French, in 145 classes. 16 High Schools, enrolling 3,376 pupils, had 369 pupils in Spanish, in 30 classes. Four out of five students who study a foreign language in Iowa study Latin. Announcement was made also of the Third Conference of the Latin Teachers of Iowa, to be held at the University on March 4-5.

In the Service Bulletin, Volume 4, No. 21, dated May 22, 1920, there was an interesting and suggestive article, entitled English and Latin, by Professor Ullman. When the Great War broke out, an editor in Chicago was puzzled by the word *moratorium*, until some one suggested to him that he write for information on it to the Latin Department of the University of Chicago. The history of the Great War, says Professor Ullman, could be written around a few leading words of Latin origin—e.g. militarism, Kultur, submarine, morals, mandatory, bonus. A few years ago a newspaper printed a list of the one hundred most inspiring words in the English language. Of these, sixty-two proved to be of Latin origin and seven of Greek. The 'Terman Scale' of one hundred words used in psychological tests contains sixty-two words derived from Latin and Greek. Professor Ullman points out that prefixes and suffixes of Anglo-Saxon origin are dead, and cannot be used to form new words, while those of Latin origin are very much alive. In three paragraphs he emphasizes, finally, the host of Latin forms preserved in English (alumni, alumnae, recipe, omnibus, fiat, veto, etc.), the array of surviving Latin phrases and Latin quotations, and the stories which words of Latin origin—e. g. palace—tell us.

To the sheet (two pages) entitled Latin Notes, published by Miss Frances Sabin, at the Latin Laboratory maintained in connection with the course for the training of teachers at the University of Wisconsin, attention has been called more than once in THE CLASSICAL WEEKLY. Number 33, published on April 25 last, contained an advertisement of classical courses to be given in the Summer Session of the University of Wisconsin, some twenty questions on Classical Mythology for the High School Student in Philadelphia, and various short paragraphs relating to Latin derivatives in English and to the light which a knowledge of Latin throws on the spelling of various English words.

The questions on classical mythology were, according to a footnote, contributed in part by Miss Jessie E. Allen, of the Girls' High School, Philadelphia. A secondary title of the article is A Suggestion for Laboratory Work in *Your City*. It will be worth while to quote the questions here in full:

1. What is the significance of the trident and the cornucopia on the Washington monument in Fairmount Park?
2. In what theater does the figure of Pan form a prominent part of the decorative scheme?
3. Find the figure of Pan as an ornamental device on the Windemere Hotel. What are the symbols associated with him?
4. Where, in the City Hall, do you find a representation of Venus? What does she symbolize?
5. What muse is represented by the bronze figure on the Lea monument in Laurel Hill Cemetery?
6. What famous monument in the cemetery just mentioned shows the figure of a person once dear to Diana?
7. Why should Mercury's wand be used as a decoration for a certain tomb in this cemetery?
8. What is the meaning of this wand on the walls of the West Philadelphia Railway Station?
9. Is the head over the Quaker City National Bank used appropriately?
10. Why should the entrance to the Philadelphia Bulletin Building have the head of Mercury above it?
11. What is the curious design in the center of the bronze shield on the front of the Philadelphia Athletic Club Building?
12. Over the entrance to what theater may one see Orpheus with his lyre?
13. In the City Hall, what symbol does the woman's figure (which is prominent in the decorations) carry to identify her with commerce?
14. The Weightman Building at 1524 Chestnut Street bears an architectural ornament connected with the story of the infant Jupiter. What is it?
15. Can you see any reason why the laurel should appear as a part of the decorations of the Witherspoon Building?
16. Do you see any reminder of Atlas on Twelfth Street, just north of Walnut?
17. In what public building do you find Cupids (probably) used as ornaments?
18. Have you noticed the curious figure of the Chimaera, although somewhat modified from its shape in classical legend, on the north side of Walnut street near Fifteenth?
19. Why was the Philomusian Club so named? The Orpheus?
20. What reminders of classical mythology are found in Memorial Hall?

C. K.

#### NEW LIGHT ON SOME PROBLEMS OF ANCIENT HISTORY<sup>1</sup>

The purpose of this paper is to indicate briefly some of the most important works published recently on those periods of Greek and Roman history which antedate the time of written records. I shall not attempt any summary of archaeological discoveries, but shall select some striking examples of how new light has been turned onto dark or remote places, so that our historical background is gradually becoming more

<sup>1</sup>This paper was read at the Fifteenth Annual Meeting of The Classical Association of the Atlantic States, at Hunter College, April 23, 1921.

visible as a whole, although there still remain gaps in the story.

It is in the archaeological fields that the most noteworthy additions to our knowledge or revisions of our earlier views have been made. Although during the Great War systematic excavations were generally suspended, the trenches dug at places like Salonica or Gallipoli have furnished instructive new material, and yet the comparatively small number of things published since 1914 and the difficulty of obtaining foreign publications have led to such congestion that discoveries made several years ago are but now becoming fairly well known and may be called 'new' if we give the word a reasonably liberal interpretation.

In the wide field which we traverse before reaching the Greek City-State of historical times, we range, archaeologically speaking, from the Stone Age and the Bronze Age through the transition to the Iron Age; historically speaking, we range from the Aegean or Minoan Age through the Dark Age and the Epic Age into protohistoric times or the dawn of history. For the earliest of these periods an admirable summary is H. R. Hall's *Aegean Archaeology* (London and New York, 1915; see *THE CLASSICAL WEEKLY* 8.190-191), presenting in a volume of moderate size the results of the last half-century's excavations, which had been published chiefly in periodicals not always easily accessible, because of their price or of the language in which they were written. The book is fully illustrated, and therefore furnishes what is one of the greatest desiderata in such works as Burrows's *Discoveries in Crete* (London and New York, 1907) or Mr. and Mrs. Hawes's *Crete, the Forerunner of Greece* (London and New York, 1909; see *THE CLASSICAL WEEKLY* 4. 66).

The small book of F. R. Marshall, *Discoveries in Greek Lands* (Cambridge, 1920; see *THE CLASSICAL WEEKLY* 4.166-167) gives a clear summary of the work of the last fifty years in the prehistoric, classical, and Hellenistic periods, and forms a valuable supplement to Michaelis, *A Century of Archaeological Discoveries* (translated by B. Kahnweiler, New York 1908; see *THE CLASSICAL WEEKLY* 2.158-159).

In the spring of 1920 the British School at Athens conducted some excavations at Mycenae. From the preliminary reports of these excavations published in the *London Times Literary Supplement* (June 29 [Wace]; July 15 [Evans]; August 19 [Wace]), two particularly important conclusions stand out, first, that Mycenae was inhabited earlier than had formerly been supposed (a fact which coincides with the result of recent discoveries at Tiryns) and that she was a flourishing city early in the second millennium B. C.; and, secondly, that the palace on the acropolis was of the complex Cretan type, with at least two stories. This upsets the view held by some archaeologists that the Mycenaean type was of Northern origin, because it had a fixed hearth like the nordic houses — or like the palace of King Alkinoos, where the queen sat by

the hearth, with her throne leaning against a column while she was spinning her sea-purple wool — and it confirms the view of those who believed that the Mycenaean palace was simply a variation of the Cretan palace, modified, to suit colder climatic conditions, by adding a hearth. The connection between Crete and Mycenae seems to have been a very close one and Mycenae itself flourished simultaneously with Knossos.

The discovery by members of the American School at Athens of a number of Mycenaean sites near Corinth, of which accounts were published in the *American Journal of Archaeology* 24 (1920), 1-13, Figs. 1-8, will doubtless prove of great value in determining the importance of Corinthian commerce in early times, while a comparison of the pottery from these sites with that from the mainland of Greece and from the Greek Islands has made it possible to arrange a chronology (see Wace and Blegen, *The Pre-Mycenaean Pottery of the Mainland*, Annual of the British School at Athens, 22 [1916-1917, 1917-1918], 186-187), and to trace the relationship among the styles (ibidem, 175-189). The evidence points to the existence of a population in Greece prior to the Minoan colonists who founded Mycenae, a population which was to a great extent influenced by the Minoans, but which preserved some of its own identity and produced local wares contemporary with the Mycenaean styles. This is additional evidence in support of the view that the migrations into the Aegean area began at an early date and continued in successive waves over a long period, and that the completeness of the fusion varied in different localities.

Recent investigations have shown that invaders came from the Danubian district or the head of the Adriatic, as Professor Ridgeway had maintained a score of years ago (*The Early Age of Greece*, Cambridge, 1901), but we must put the date of their coming several centuries, if not millenia, earlier than Professor Ridgeway's Hallstatt people of the Early Iron Age, for they began to filter in through the Balkan Peninsula southward to the Aegean before the close of the Stone Age. There appear to have been four distinct types of civilization in the Near East at an early period (Thallon, *Some Balkan and Danubian Connexions of Troy*, *Journal of Hellenic Studies*, 39 [1919], 185-201); going from South to North they are (1) the Aegean or Minoan, (2) the Thessalian, where the inhabitants lived in an isolated sort of backwater and continued to use stone implements while their neighbors had long used bronze (Wace and Thompson, *Prehistoric Thessaly*, Cambridge, 1912), (3) that in the area extending along the Southern side of the Danube valley from Bosnia, through Serbia, Old Macedonia, Southern Bulgaria to Troy, and (4) the South Russian (Minns, *Scythians and Greeks*, Cambridge, 1913), and allied culture north of the Danube and along its tributaries and the rivers of Southwestern Russia. Migrations followed the routes through the river valleys from the Danube to the Aegean. Two of the most suggestive and valuable books on this period of fusion

and confusion, the Homeric or Epic age, when the isles were restless and sea-raids common, are Dr. Leaf's *Troy* (London, 1912; *THE CLASSICAL WEEKLY* 6.125-126) and *Homer and History* (London, 1915; *THE CLASSICAL WEEKLY* 10.62-64). The view that the Trojan War was an economic one for the control of the Dardanelles or rather for the sake of opening the straits instead of permitting a Trojan monopoly to continue has not been accepted by all scholars, but it has at any rate cast a flood of new light upon the subject and has much to commend it. The book entitled *Homer and History* is a reaction against the view that the heroes of Homer are faded gods or tribal projections; it assumes that they were real men and that the Trojan War and the story of Odysseus are historical facts. Dr. Leaf's treatment of *The Coming of the Achaeans* (Chapter II) and *The Fusion of Races* (Chapter VII) is brilliant and illuminating. One particularly valuable feature of these two books is their study of the geography of Homer and the demonstration of the accuracy of many of his descriptions. A number of recent books or studies have dealt with problems of geography and the close connection between geography and history. The method so successfully applied by Sir William Ramsay in his work on Asia Minor has been brought to bear on Aegean or Hellenic problems; we may note several of Dr. Leaf's papers on the geography of the Troad and its vicinity (*Some Problems of the Troad*, *Annual of the British School at Athens*, 21 [1914-1915, 1915-1916], 16-30; *Strabo and Demetrios of Skepsis*, *ibidem*, 22 [1916-1917, 1917-1918], 23-47; *On a History of Greek Commerce*, *Journal of Hellenic Studies*, 35 [1915], 161-172; *The Commerce of Sinope*, *ibidem*, 36 [1916], 1-15). Two or three papers by Professor Myres of Oxford are invaluable for an understanding of conditions under which the peoples of the Eastern Mediterranean lived; his *Greek Lands and the Greek People* (a pamphlet, Oxford, 1910), *The Place of Geography in a Classical Curriculum* (*Proceedings of the Classical Association of Scotland*, 7 [1909], 81-118) *The Geographical Aspect of Greek Colonization* (*Proceedings of the Classical Association [British]*, 8 [1911], 45-69), and Chapters VIII - X in his book, *The Dawn of History* (New York and London, 1911) are extremely useful. So, too, is Zimmern's *The Greek Commonwealth*, which went into a second edition in 1915 (*THE CLASSICAL WEEKLY* 5.117-118). We are coming more and more to realize that it is impossible to have a clear understanding of the problems which the Hellenic people had to face if we attempt to measure them in accord with our own manner of living. We are learning also that despite man's ingenuity certain fixed conditions in the physical characteristics of an area have made him follow the same routes from time immemorial either by land or by sea and have determined his economic, if not always his political, fate. And so, even if the views put forth in some books have not been accepted *in toto* by all scholars, at least a new field has been opened for further investigation.

To sum up regarding the prehistoric period, we may say that the recent study of geography and topography has brought out in a clearer and more comprehensible fashion the reason why the Aegean area from an early time followed certain lines of development; for the Minoan period innumerable further discoveries in Crete and the Aegean islands have added many details to the picture which had already been sketched and in part elaborated; the relations between Crete and the mainland, particularly early Mycenæ, and between the Aegean area and its neighbors to the North are better understood. For the Epic Age the eternal question of the reason for the Trojan War has been answered by a new theory which has produced a plentiful crop of essays *pro* and *con*, while the same author's views of the power of Agamemnon and the realm of Odysseus have stimulated much discussion. Dr. Leaf's *Homer and History*, and Professor Gilbert Murray's *The Rise of the Greek Epic*<sup>3</sup> (Oxford, 1911), deal with what is sometimes called *The Dark Age of Greece*, a period (like the so-called Dark Ages of Western Europe) midway between a great empire and a group of new nations or states: a time of turmoil and chaos, of battle, murder and sudden death, about which we know less than we do of the periods which preceded and followed it (see H. M. Chadwick, *The Heroic Age*, Cambridge, 1912).

The brief interpretation of this period by the late Professor Botsford (*The Construction of a Chapter on the Greek Middle Age*, *American Historical Review*, 23 [1918], 350-354) makes us regret that he did not live to work out the details for which he had sketched such an excellent framework, but little by little we are learning more of this obscure period.

As a result of political changes, certain areas, particularly in what was known as Macedonia under Turkish rule, and in parts of Asia Minor, will now become accessible, and it is from these districts especially that we look for new light on the questions of origins and relationships.

Those of us who were privileged to hear Mr. Hogarth's lectures at the Metropolitan Museum learned how the views published in his book, *Ionia and the East* (Oxford, 1909) have been modified and revised in the light of the last decade's discoveries. The Spring-time of Greece in art and literature, which was partly the result of the age of Super-Vikings who changed the Mediterranean and introduced humanism, was due also to earlier elements of an oriental character, Hittite and Carian, which were fused with the new stock.

The migrations of the Aeolic Greeks to the North and of the Dorians to the South left the best part in the middle for the later-coming Ionians. This was probably because of the presence of a strong power there at the time of the earlier expansion. In 1909 Mr. Hogarth was inclined to think them chiefly Hittites whose empire flourished from 1400-1200, but

he now assigns a large share as well to the Carians and the Leleges who played so important a part in the legends of the Dark Age. The rapidity of development in archaic Ionia implies that an earlier civilization had been established there and that the Ionians did not settle on a barbarous coast. Greek tradition set the Ionian migration two or three generations after the Trojan War. Then comes the Dark Age, after which the colonizing movement begins, first from about 900-750 to the South, where (except for Naukratis and Cyrene) it meets with small success, then from 750-580 to the North, and particularly to the Black Sea, where it flourishes and from 748-730, according to Eusebius, the Milesians held the thalassocracy. With the encroaching power of Lydia, the coast cities, except Miletus, yielded and the brilliant history ended sadly after its brief bloom, for the cities were not true apostles of humanism, because the oriental elements, which had for a time lain buried beneath the surface Hellenism, emerged once more and the Hellenic leadership passed across the Aegean to the cities of the Greek mainland.

Particularly noteworthy has been the work done by the British School at Athens at Sparta during the years 1906 and following (Annual of the British School at Athens, 12 [1905-1906], 277-479, particularly 318-330; 13 [1906-1907], 1-218, particularly 44-136; 14 [1907-1908], 1-149, particularly 4-73; 15 [1908-1909], 1-157, particularly 5-39; 16 [1909-1910], 1-53). As a result of these activities we have been compelled to change a great many of our ideas concerning the Lacedaemonians. Very little had been known of the remains of ancient Sparta. But through these excavations not only was it possible to establish a number of points about the topography and even to learn that unwall'd Sparta was fortified sometime between the fourth and the second century, but the sanctuary of Artemis Orthia was identified and proved to be a rich mine. In consequence of the discoveries we are able to begin the history of Sparta several centuries earlier than heretofore and we have been able to learn the relation between the early inhabitants of the place and neighboring peoples in the Aegean or the Danubian area. Interest centered in the great altar with its thick deposit of votive offerings, extending from the ninth or the tenth century (the geometric period) to about the fourth century B. C. There were found thousands of objects of metal, of ivory, of terracotta, and other materials. There were fibulae of the safety-pin type, or of the double-spiral type known as the spectacle brooch, little bronze horses, cattle, pigs, and other animals, often standing or reclining on bases (13.109-117, Figs. 1-6), about 60,000 small lead figures representing warriors, goddesses, wreaths, crowns, horses, centaurs, female figures, sometimes clad in bodices and skirts recalling the Minoan costume, types like the warrior Athena brandishing her spear, or the winged Artemis (e. g. 12. 323, Fig. 3; 14. 24, Fig. 9). These cheap and carelessly made figures were modeled on one side only, inexpensive offerings

for the mob of visitors to dedicate at the altar, but in contrast to them were a great many beautiful carved ivory things, animals, winged deities, scenes of combat, plaques carved in relief with much skill and art (e. g. 12. 320, Fig. 2; 328, Fig. 5; 13. 77 ff., Figs. 17-31). Most striking of all was a plaque showing the departure of a war-ship (13. 100-104, Pl. IV. 1, 2; Marshall, Discoveries in Greek Lands, 29-30, Fig. 8). Fifteen or twenty terracotta masks gaily painted, some of which were doubtless used in ritual ceremonies, were another interesting feature (12. 326, Fig. 4; Pl. X-XII). The pottery, which extended from geometric, through Corinthian and orientalizing styles, shows a continuity of occupation for many centuries. The large quantities of so-called Cyrenaic ware have led some scholars to think that it was of Laconian manufacture (13. 118-136, Figs. 1-10; 14. 30-47, Figs. 1-10, Pl. III, IV; 15. 23-39, Figs. 1-14).

The foundations of the primitive temple discovered are the earliest in Greece, older than those of Hera at Olympia (14. 12-22, Figs. 5-7).

The finest things belong to the seventh century; in the sixth there is a decline, and in the fifth they are poor and meager (chronological diagram, 16. 51, Fig. 17)<sup>2</sup>.

This great wealth of material appears not to have been directly derived from the Aegean art of the Minoan-Mycenaean times, but, since many of its affiliations lie with the Danubian (Hallstatt) things and the objects of the Villanova phase of the early Iron Age in Italy, it probably represents an invigoration of the old stock by new elements (Hogarth, *Ionia and the East*, 33-37).

The outstanding conclusion to be drawn is that once upon a time the Spartans were an art-loving, rich, and luxurious people. Doubtless one branch of the invaders from the North brought with them the art with which they had been familiar in their old home and the shrine of Artemis was thronged with worshippers paying their tribute to the goddess. At least we have a confirmation of the statements about the love of music and poetry in early Sparta with which the name of Alcman is associated and of the free comfortable lives spent by the Spartan nobles in the old days before the iron military discipline. No transformation could be more complete than from these rich patrons of art to the stern Spartans with whom we are familiar. As yet we do not know the reason for the change; we can only infer that it must have taken place as a result of a deliberate purpose on the part of the Lacedaemonians, who proceeded to regulate their life on a fixed pattern and to sink all individuality in the military State. Mr. Hogarth is inclined to attribute it to the dwindling of the artistic Aegean element in the population (*Ionia*, 37), but the legends about Lycurgus and the Spartan constitution seem to suggest a conscious adoption of a new course of life.

This brings us well within the historic period, for

<sup>2</sup>For a selection from the minor objects see *The Illustrated London News*, July 18, 1908, page 86; November 28, 1908, pages 752-753 (the text is on pages 770 and 772).

although the Spartans believed that their constitution had existed from very ancient times, and had in fact been formulated by Lycurgus as a result of advice from the oracle at Delphi, the view that it was not introduced until after the end of the seventh century seems to be confirmed by the results of the excavations.

In Greek and Roman history proper, much is being written, but a glance through the pages of the invaluable Year's Work in Classical Studies indicates that most of the books are detailed studies of particular periods or subjects.

As yet there has been no such popularization of the discoveries in prehistoric Italy as is the case with the Minoan period. This is due partly, I think, to the less interesting material in the Bronze Age—for it is not until well into the Etruscan period that we find frescoes to compare with those from Knossos, Hagia Triada, or Tiryns, and there are no great palaces like the labyrinth until one reaches the period of the Etruscan camera tombs—and partly, also, to the fact that the relation of the early inhabitants of Italy to the Romans is more uncertain than the relation of Minoans to Greeks. Mr. Eric Peet's excellent book, *The Stone and Bronze Ages in Italy* (Oxford, 1909), carries us down only to a point some centuries earlier than the traditional founding of Rome. There is no summary in English of the Early Iron Age and perhaps the time has not yet arrived for a general statement, in any language, of the subject. Grenier's *Bologne Vilanovienne et Etrusque* (Paris, 1912) is a thorough treatment of the archaeological material for the specialist. Modestov's *Introduction à l'Histoire Romaine* (Paris, 1907) is hardly intended for the general reader, while most of the information is still buried in the Italian publications like the *Notizie Degli Scavi*.

The archaeological discoveries have thrown considerable light on the early relations between Rome and Etruria and clearly indicate the Etruscan rule over Rome traditionally assigned to her last three kings in the sixth century B. C.

The close resemblances between the early finds from Southern Etruria (L. Milani, *Il R. Museo Archaeologico di Firenze*, Vol. 1, Testo, Vol. 2, Atlante, Florence, 1912, particularly 1. 13-80, 211-304) and those across the Tiber on the side of Latium (A. Della Seta, *Museo di Villa Giulia*, Rome, 1918) lead one to believe that at the time when they were made intercourse was frequent and the whole valley of the lower river was subject to the same influences. Particularly noteworthy are the terracotta figures used as pedimental decorations, acroteria, or cult-statues. These have been described by Mrs. Strong (*The Architectural Decoration in Terracotta From Early Latin Temples in the Museo di Villa Giulia*, *Journal of Roman Studies*, 4 [1914], 157-182, Figs. 15-24, Pl. XXV-XXXI) in an excellent article, and their interpretation from the point of view of their historical value has been admirably set forth in the second

chapter of Professor Tenney Frank's *Economic History of Rome* (Baltimore, 1920).

Pliny's story (H. N. 35. 152) of the coming of the Corinthian Demaratus, accompanied by Diopos, Eucheir, and Eugrammos, skilled workers in terracotta, to Caere has long been substantiated by the great quantities of Corinthian pottery found in the Etruscan tombs. Etruria, the focus of many influences—Egyptian, Lydian, Ionian, and Greek—introduced her civilization and perhaps a certain amount of foreign trade amongst her Latin neighbors for the greater part of the sixth century, but, when the young Republic broke away from the Tarquins and again became an agricultural community, memorials of Etruria survived chiefly in such venerable objects as the painted terracotta statue in the temple of Jupiter Optimus Maximus on the Capitoline, which was said to have been made by the Etruscan Vulca, in the days of Tarquinius Priscus (Pliny, H. N. 35. 157), or by Turianus of Fregene, as another version puts it (Lanciani, *Ruins and Excavations of Ancient Rome*, 296 [Boston, 1897]). Whether Vulca was an artificer or the primitive god Vulcanus (Carpino, *Virgile et les Origines d'Ostie*, 89, [Paris, 1919]; Pais, *Ancient Legends of Roman History*, 155 [New York, 1905]), makes no difference here; the connection between early Rome and Etruria is the essential point.

To the examples of terracotta statues already known may be added those recently found at Veii, perhaps the finest examples of the fictile art in existence. The official publication is in the *Notizie Degli Scavi* (1919, 1-37, Figs. 1-12, Tav. I-VII). A well illustrated account by Mrs. Van Buren (*Archaic Fictile Statues from Veii*, *Burlington Magazine* 36 [May 15, 1920], 245-251, Pl. I, II) gives an excellent résumé. The principal figure is a life-sized draped archaic Apollo in a striding attitude and with him were fragments of other figures presumably forming a group which represented the theft of the stag from Apollo by Heracles. The strongly marked Ionian character of the work is a further indication of the relationship between Etruria and the coast of Asia Minor.

For the student to whom the connection of history and literature makes an appeal, few books can be more suggestive and inspiring than Dr. Warde Fowler's three studies of the latter part of the Aeneid, *The Gathering of the Clans*, *Aeneas at the Site of Rome*, and *The Death of Turnus* (Blackwell, Oxford, 1916, 1917, 1919, respectively: *THE CLASSICAL WEEKLY* 13.197-199). Although they deal with the literature of the Augustan age, they are full of the lore of early Italy and its connection with Trojan or Greek tradition, and they show how Vergil was steeped in the history of those vague and hazy days for which we have no Homer on Italian soil. The same author's *Roman Essays and Interpretations*, 181-229 (Oxford, 1920), includes some suggestive Vergiliana, as well as notes on Horace's great historical Odes, 3.1-6. Vergil is

the subject of a thorough study by Carcopino (*Virgile et les Origines d'Ostie*, Paris, 1919) in a large volume of 800 pages full of topographical, religious, and literary investigation. An excellent review of this work, by Professor Lillie R. Taylor, of Vassar College, appeared in the *American Journal of Philology* (41 [1920], 396-400). Carcopino places the site of Aeneas's camp at Ostia, although the changed course of the Tiber, he holds, has buried all traces of it under a deposit of silt. He believes that Vergil departed from the usual tradition that Aeneas founded Lavinium, which, on the contrary, was already in existence as the capital of Latinus and the Laurens when the Trojan hero arrived in Italy. The reason for this divergence was due in part to Vergil's wish to emphasize the importance and the antiquity of Ostia, where Julius Caesar and Augustus planned to build a great harbor.

This shadowy period of pre-Roman history, which forms the subject of the last six books of the *Aeneid* and part of the first book of Livy, makes a wide appeal to our imagination as well as to that of the Romans themselves.

The latest number of the *Proceedings of the <British> (Classical Association 17, April, 1920)* contains Dr. Fowler's presidential address, delivered last Easter, on *The Imagination of the Romans*. This new interpretation of the Roman genius is illustrated by many examples chosen from religion and literature culminating in Vergil as the supreme instance of "the lightening flash of imagination".

To sum up, in conclusion, we may say that for the prehistoric Aegean we have learned new things about the relations of Minoans and Mycenaean to their neighbors; there are new interpretations of Homer and the Dark Age; an artistic and luxurious Sparta hitherto unsuspected has been revealed; we are beginning to understand more of the early history of Rome and her relations to Etruria, while several studies of Vergil have shown that the imaginative quality of the Romans — an imagination neither fanciful nor inventive, but sympathetic and historical — finds its noblest expression in the great interpreter of the Augustan Age and the destiny of Rome.

VASSAR COLLEGE

IDA CARLETON THALLON

### REVIEW

Edict of Diocletian Establishing a Maximum Schedule of Prices for Commodities and Services Throughout the Roman Empire 301 A. D. Providence, R. I.: Union Trust Company (1920). Pp.24.

The Edict of Diocletian, establishing maximum prices for commodities and services, has been the subject of numerous short accounts or 'stories' in the daily and weekly journals in recent years, because of the remarkable parallel to the price-regulation of to-day. All of these gave extracts merely, and the Union Trust Company of Providence has

felt that the interest in the document warranted the reprinting of it, in translation, substantially complete, for wide distribution.

A page of prefatory explanation is followed by a translation of the Edict, the preamble of which fills pages 5-10. So far as it goes, the translation by Professors Rolfe and Tarbell (*Papers of the American School of Classical Studies at Athens*, 5[1892], 233-244), is followed, even to one misprint. The last two pages are by another translator, whose identity is unknown to the reviewer, and whose style, while perhaps more easily intelligible than a more faithful translation of the Latin would be, is very unlike that of Professors Rolfe and Tarbell. The reviewer himself gets quite a different meaning out of many of the phrases, as may be seen by a comparison with his own translation in the *University of Pennsylvania Law Review*, 69.43-44.

Pages 11-24 contain the schedules of maximum prices, taken verbatim from the work of the celebrated English traveler, Colonel E. M. Leake, who first published a full account of the document, in a pamphlet entitled *An Edict of Diocletian Giving a Maximum of Prices Throughout the Roman Empire A. D. 303* (London, John Murray, 1826). This was intended by Colonel Leake as a supplement to the briefer description of the Edict which he gives in *Journal of a Tour in Asia Minor*, 229, 329-338 (1824). The only changes from Leake's pamphlet are that the explanatory remarks introducing the schedules have been reworded, and the three items at the bottom of page 29 are overlooked in the reprinting.

Naturally, the various errors made by Colonel Leake are repeated. It is only fair to say that our ability to correct them is due chiefly to the discovery of other fragments of the Edict, which enable us to fill the gaps which Colonel Leake and our Providence friends mark with asterisks. It is unfortunate that for the wages of laborers by the day (not by the piece) the specification 'with food' appears in only a few of Colonel Leake's items, whereas it should appear in substantially all. Colonel Leake made an amusing error, when, misinterpreting the words *in lateribus quattuor pedum vinum*, 'for four bricks two feet long', he translated them by 'bricks of four feet', and, taking *vinum*, not as the genitive plural of *bini*, but as the accusative of *vinum*, he went on thus, "with food, but to provide his own wine". The reviewer is sure that against such a regulation a strike would have been declared immediately after the noon-hour. See Leake, 35, and the reviewer's pamphlet, 17; the error recurs in the next item. As a matter of fact, the brickmaker was to be fed, but was to provide his own raw materials for the bricks!

It is immensely gratifying that a banking institution should find in a document of ancient Rome such intrinsic interest that it reprints the document, as a means of publicity and as a business enterprise. Perhaps the modern results embodied in Blümner's com-